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pality. There was no unity in the history of these crusading states, so Herr Röhricht was compelled to cast his work in the unpleasant form of a chronicle, which makes a consecutive narrative impossible.

OLIVER J. THATCHER.

THE UNIVERSITY OF CHICAGO.

L'ÉTAT ET LES ÉGLISES EN PRUSSE SOUS FRÉDÉRIC-GUILLAUME I^{er} (1713-1740). Par GEORGES PARISSET, Docteur des lettres, Chargé de Cours à la Faculté des lettres de l'Université de Nancy. Paris: Armand Colin & C^{ie}, 5, rue de Mezières; 1898. Pp. xx + 989.

SINCE the war of 1870 the French have shown a tendency to study the history and institutions of Germany with diligence. This book is one of many evidences of their desire to understand their great neighbor more perfectly. The author was attracted to his subject also by his interest in the problems presented by the relations of church and state. These problems, he says, are for the nineteenth century what those of investiture were for the Middle Ages. They were exhibited in all their complexity under Frederick William I, whose domineering disposition and great administrative ability combined to make him the head of the Lutheran and Reformed churches, in fact as well as in theory, and also to pay attention to the Catholics, the Moravians, the Jews, and other denominations in his dominions. M. Pariset does not attempt to solve these problems. He holds that they cannot be solved till we are better acquainted with the facts which illustrate them, and he undertakes nothing more than a presentation of some of the facts gathered from the history of a small territory and of a limited period of time.

His book is in many ways remarkable. He leaves no aspect of his subject unconsidered. He discusses with much insight and discrimination the power of the Prussian state over the Prussian church; the constitution of the church itself; the relation of the church as an organization to the people, and the means by which it ministered to them in spiritual and temporal things; the religious life of the people, including their superstitions; and, last of all, the dissenters and foreigners in their contact with the established church. Each of these subjects is examined on every side, and is illustrated by anecdotes and biographical sketches. Many diagrams and statistical tables are scattered through the book, presenting a multitude of facts in a manner which reveals their significance to us at a glance.

One might expect to find in so large a book devoted to a subject so narrowly circumscribed a certain expansion in concession to popular taste. On the contrary, M. Pariset has found it necessary to condense his too abundant materials. Observing this, one might expect to find a certain dryness. On the contrary, the pages are full of interest and charm. Observing this, one might expect to find romance instead of history. On the contrary, the author has adhered rigidly to his facts. He combines the thoroughness of the German with the Frenchman's love of analysis, of proportion, and of clear exposition. A partial bibliography of books and documents employed embraces about five hundred titles. More than two hundred of these represent biographies of Prussian clergymen of the period under review, which M. Pariset read in order to become thoroughly acquainted with the inner life of the church.

One cannot help wishing, after all, that M. Pariset had chosen some other subject. The reign of Frederick William I was not a great period in the history of the state or of the church. The eminent abilities of M. Pariset as a historian are needed in fields of far greater importance.

FRANKLIN JOHNSON.

THE UNIVERSITY OF CHICAGO.

CARDINAL MANNING. From the French of F. DE PRESSENSÉ.

By E. INGALL. London: William Heinemann; St. Louis, Mo.: B. Herder, 1898. Pp. 220. \$1.25.

PURCELL'S *Life of Cardinal Manning* was an authorized biography by a Catholic writer, and yet, by direct charges and still more damaging insinuations, it constituted an arraignment of the most severe sort against the great prelate. The present work, by a Protestant, de Pressensé, son of the great historian of that name, is a defense of the character and memory of the cardinal against charges of his chosen Catholic biographer. The most rigid Protestant need not desire to see Purcell's estimate of Manning prevail, except in so far as it is the truth, but it is not necessary that the defense should carry with it the abandonment of the essential ground of Protestantism. The author repeatedly speaks of the pope as the "vicar of Christ;" of Rome as "the capital of Christianity;" of Catholics as "the faithful." In the chapter on Manning's Protestant years, Catholicism is referred to as "the truth to which he afterward yielded submission." There is never a shade of disapproval in speaking of the most extravagant claims of